



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

(of the Arabic original edited by Prof. Jastrow in 1897 he knows nothing), and to have consulted Abulwalid's *Kitāb al-lumā'* (see the instances from ch. 28 on p. 43); but there are no indications whatever of a thorough investigation of these sources.

I will say nothing of various defects¹, but in conclusion raise a protest against the issue of mere compilations as independent studies.

Warsaw.

SAMUEL POZNAŃSKI.

CLASSICAL WORDS IN TALMUD AND MIDRASH.

Griechische und lateinische Lehnwörter im Talmud, Midrasch und Targum, von SAMUEL KRAUSS. Teil I. Calvary: Berlin, 1898.

THE work before us deserves in full measure the distinction it received from the Lattes fund, the Zunz Stiftung, and the Vienna and Paris Alliance, both on account of its methodical structure and the profound linguistic knowledge displayed therein. Particularly remarkable is the explanation of קומים בנרן as *comes vigilum*, κόμης βίγλων, קומים קלטור as *comes curator*, namely, *curator annonae*. The author observes quite correctly, in reference to Ber. R. § 12 שש עגלות צב, that צב is taken here in the sense of Lev. xi. 29, in the words מזהו צב דומות לקליינין, and that the singular קליין is to be explained from χελειον, like a tortoise (χελώνη: my Glossary, p. 119, must be corrected accordingly). Correct explanations are also given of כלי גללים as "vessels of tortoiseshell"; of פרפראות (לחכמה) as πληροφορία, fully reliable; of אפוטרכא as τοπάρχης, governor of a district; אנדרולומוס as ἀνδρολημψία, kidnapping. The author made a slip when explaining the word ראציפי; it is true, he explains it correctly as δασύπους, but he ought not to have overlooked that the passage in Chullin, 62 a, deals exclusively with various species of pigeons, and especially of the *columba dasypus*, the drum-pigeon. The author must have noted down the word δασύπους, and when

¹ Thus e.g. p. 4, last line, for צמיר read צמיר; p. 23, n. 3, Sephat Jether, ed. Nutt, instead of ed. Lipmann; the fourth work of Hajjūg' was called ספר הקדחה (= כתאב אלנה) and not ס' הקדחה; p. 36, l. 20, for Tankid read Tankit; for ZDMG. (p. 38, n. 2) read Sitzungsber. der Wiener Academie, &c.; Abul-walid's *Opusculum* (ib., n. 3) appeared in 1880. Of the Dictionary (*Kitāb al-uṣūl*), the Hebrew translation by Jehuda ibn Tibbon was also edited by Prof. Bacher (Berlin, 1893-97).

afterwards referring to his notes, he rendered it "the hare," a meaning which the Greek word certainly has, but which does not apply here. It is not clear why the author does not read the word תִּיסְבְּרָא as *thesauro*, the 2 designating the double 1, and representing the diphthong *au*, and rather prefers to read it as *thisbera*, nor why he reads קַרְקַסִּין *karkasion* instead of *kirkesion*. תְּזוּיָה is not θίασις, "swarm," but θύασις, tumult, raging; רוּחַ תְּזוּיָה, the storming rage, the tumult of the mind, the destructive fury. בְּרִיּוּיָה on page 11 is not *brevium*, but *breve* or *brevis*, an autograph writing; the plural is *breves*, *brevia*, from which the Greeks formed the singular, βρέβιον. The word קוֹזְמִיקוֹן does not mean "worldly," but "spread all over the world"; Ber. R. § 24, "of all tempests, only the one in the time of Elias was spread all over the world" וְאֵין לָךְ קוֹזְמִיקוֹן אֱלֹא שֶׁל אֱלִיהוּ. Incorrect is also the rendering of פִּנְקִרִיסוֹן and פִּנְקִרִיסִין by πᾶγγεληστα, confectionery. On the other hand, we read in Jer. Sota, 17 c: "R. Chanina said, When I arrived here (in the Holy Land), I took my girdle, the girdle of my son, and the girt of my ass, and encompassed it with a carob tree of the land of Israel; but the girdles did not suffice to go quite round the tree, and my hands dripped with honey. R. Jochanan said, thereupon, The belated figs which we ate in our youth were better than the dried figs (מִפְּנִיקִרִיסִין) which we ate in our old age." Confectionery cannot be meant here. But, according to Hesychius προκνίς or προκνίς = εἶδος ἰσχάδων.

P. 109. קֶצֶרְקִטוֹן is incorrectly rendered by *exercitus*. The sentence in Echa R., Introduction, קִרְיָה שֶׁעָשָׂה אוֹתָהּ דָּוִד לְקִיסְרִקִטוֹן שְׁלֹ, should be translated: "The city which David made to be his imperial residence" (Καίσαρος κοιτών), and not, with Krauss, "The city which David selected for his army" (ἐξέρκίτος). Equally in Shir. R. s. v. הַיּוֹשֶׁבֶת בְּנִינִים, f. 34 b: "An emperor was angry with his servants and put them into prison. Then the emperor took all his court שְׁלֹ בְּל קֶצֶרְקִטִין, and his servants, and went to hear what they spoke. He heard them saying: The emperor, our master, is our glory, our life: may our imperial master never want anything! The emperor then said to them, Speak louder, my children, that your fellow servants may also hear." It is clear that *exercitus* cannot be meant here.

P. 139. אֲבָטְלִית is incorrectly explained as πόλις, city, instead of αὐτοτέλεια, a self-governing, or independent city.

P. 129. אֲסַקְרִיטוֹרִי is incorrectly explained as *scriptores* instead of ἀσεκρητάριοι.

P. 141. קוֹבִיּוֹסְטוֹס is explained as κυβευτής, dice-player. But a dice-player is called in the Talmud בְּקוֹבִיָּא, and is declared to be unfit to give evidence according to Rabbinical law

only; according to one explanation because he is an idler, and according to another, because gain by gambling is not a legitimate gain. But a קוביוסמוס is everywhere declared to be equal to a גנב, a thief (Berachot, 5 a; Chullin, 9 b, &c.), and no Rabbinical ordinance was necessary to declare the evidence of such a person to be invalid. קוביוסמוס is rather a κυβιστητής, a juggler, a cutpurse. Thus Chullin, 91 b: וכי גנב או קביוסמוס אחה, "Art thou a thief or a cutpurse, that thou art afraid of the morning?"

P. 145. נחמא is not formed from ἄγκισμα, which word has the meaning of "respectful deference." נחמא is a Semitic word; נחם means "to cut," Ab. Z. 50 b. סכין שמן לגזום, and נחמא, its derivative, means *Aufschniderei*, bragging, exaggeration; vide also Kohut, ii. 266 a.

אלטמכסיא is correctly explained as αὐλοραξία, imperial bodyguard, and my Glossary, p. 51 a, must be corrected accordingly. But the explanation of ארטל ליפרן (Pesikta, f. 91 b) is decidedly wrong. These two words are supposed by the author to be the equivalent *rutilus rufilorum*. Apart from the arbitrary transposition of the letters, the explanation is opposed to the meaning of the passage. "R. Elazar ben R. Simon was appointed *rutilus rufilorum* (military tribune) to execute those who were condemned to death. R. Simon ben Korcha said to him, O, thou vinegar, son of wine (i.e. unworthy son of a noble father), how long wilt thou deliver up to death the children of thy people?" He was, we see, made the informer, the police spy of the Roman government, and informed against people for utterances which could be considered as treasonable. We read, fol. 92 b, that he was appointed ἀγγαρευτής, i.e. postal courier, in which character he was to look out for any information as to designs against the government. None of these functions accord with the office of a *rutilus rufilorum* or military tribune.

P. 24. The word קליבסיס is rendered as κλεισσις, with the observation on p. 240, "this, notwithstanding Levy, IV, 305 b, s. v. קליבסיס, and Fürst, 203 b, s. v. קלרס." "Notwithstanding" is a bad counsellor, which leads to bold assertions without the trouble of demonstrating. The author is rather given to such arbitrary and unproved assertions.

Let us examine the passages in Echa R., f. 44 a, where the word in question occurs: רב נחמן בשם ר' אחא אמר מהו לא נפל עליה גורל אמר: ה"ב בשעה שהפלתי קלסים (קליבסיס) על אומות העולם להגלותם לא נלו ואחם למה גליתם. "R. Nachman said in the name of R. Acha, What is the meaning of the word (Ezek. xxiv. 6), 'The lot has not fallen about her'? God said, When I cast lots about the nations of the earth, to exile them, they were yet not exiled, and why

were you exiled?" The context plainly shows that קלירסים (κληρος, lot) must be read instead of קלסים or קלונסים, an emendation which was already made by Sachs. The words הפלתי קלירסים are meant to explain the words of the text לא נפל עליה גירל. In view of the words of the text, the sense cannot possibly be, "When I caused to fall commands." To cause commands to fall would mean "not to execute them"; cf. 1 Kings viii. 3: לא נפל דבר אחד מכל דבריו הטוב, "not one of his good promises fell" (remained unfulfilled). קלם, which in neo-Hebrew means "to praise," is said to be derived from κλεῦσαι; but it is quite unintelligible what connexion there may be between "to praise" and "to command."

קאלמין (p. 28) does not mean "noble." We read Ber. R. § 50; "when anybody receives a governorship from the emperor, he goes in private clothes (כפנן, like a pagan) till he reaches the borders of his province; only on reaching the borders of his province היה מהלך בקלאמין, he goes in the chlamys (the mantle of the general)"¹.

P. 153. The words קירי פולי בריכסון are erroneously translated: "O Lord, cause much rain to descend" (Κύριε, πολὺ βρέξον). We read J. Shebuot, f. 34 a: "Any one who sees rain, and says, O Lord God, how much it rains! will be punished for uttering an unnecessary oath" מישום שבועת שוא. If the words meant, as the author says, "cause much rain to descend," we should expect, "he will be punished for uttering an unnecessary prayer" (תפלת שוא). The sentence is equivalent to Κύριε, πολὺ ἐβρέξεν; in the Aorist, "it has been raining and is still raining." The whole passage there treats on unnecessary and on false oaths, and not on prayer.

P. 156. פוליטימון is erroneously rendered "statesman." πολιτευόμενος means "member of the town council," *decurio*.

Pp. 63, 191. סנדרנא is incorrectly translated "assessors," σύνεδροι. The passage in Shir. R. is: "By whom was the war against Midian carried on? by the two breasts," i.e. סנדרנא על ידי סנדרנא by the two who reigned simultaneously, Moses and Phineas. סנדרנא is σύνθρονοι.

Correct is the explanation of קאלוניסין and קאקוניסין as κακή ἀρεσις and καλή ἀρεσις, and my Glossary, p. 188 a, must be corrected accordingly. In Land, *Anecd.*, *leges seculares*, f. 223: או נובן גברא עבדא קאלא ארסים.

On page 191 פוטנן is translated σπάδων = סרים. This is wrong. The passage in question, Ber. R. § 86, f. 84, reads נעשה פמינן

¹ I made the same mistake in my Glossary, p. 188 b. Perles refuted it, and gave the correct explanation as above. This ought not to have escaped our author.

(Potiphar . . . when Joseph (the ox, cf. שׁוֹר Deut. xxxiii. 17) came to him, became *enlightened*, i.e. he forsook idolatry. The Byzantians used the word *φώτισμα*, "enlightenment," to denote "repudiation of paganism, acceptance of Christianity, baptism," hence *φωτίζειν*, to baptize. The Jews in the Byzantine empire then used the word to denote "rejection of idolatry." Thus, in *Jelamdenu*, the name Phutiel, one of Jethro's names, is explained thus: שְׁהָאִיר *שְׁהָאִיר פוֹטִיא* במעשים טובים שאתה אומר ביונית פוֹטִיא, "He *shone* by good actions, which in Greek is called *φῶτα*."

The excellency of the work as a whole induced me to draw attention to some errors it contains.

J. FÜRST.

THE OLD LATIN VERSION OF ECCLESIASTICUS.

De Veteris Latinae Ecclesiastici capitibus i-xliii, una cum notis ex eiusdem libri translationibus aethiopica, armeniaca, copticis, latina altera, syro-hexaplari depromptis, scripsit Dr. Theol. Henr. Herkenne (Leipzig, 1899).

THE object of this work, as stated in the introduction, is to investigate the origin and critical character of the Old Latin version of Ecclesiasticus, and to restore or emend the Greek by means of it. It therefore bears only indirectly on questions affecting the Hebrew text, although, as it was begun some two years before Dr. Schechter's discovery of the first leaf of the Hebrew, and was published before the appearance of the latest instalment from Cambridge, there is a considerable interest attaching to Dr. Herkenne's restorations of the underlying Hebrew text or texts. In a very carefully written introduction Dr. Herkenne first gives a bibliography of works on the Hebrew text and various versions of the book, and then discusses the value of the versions severally, after which follows a detailed commentary on the first forty-three chapters of the Old Latin (VL). That VL was translated from the Greek Dr. Herkenne concludes from its general agreement with that version, and also on the following special grounds:—(a) Greek words are often merely transcribed, e.g. cataclysmus (κατακλυσμός), eremus (ἐρημος); and Latin words are formed on a Greek pattern, e.g. inhonoratio (ἀτιμία), ineruditio (ἀπαιδευσία); (b) in some passages the VL has misunderstood the Greek; (c) differences can sometimes be explained either by an emendation or by a corruption of the Greek, for which in many